

C. L. Burkmyer

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THE

A GIFT FROM

James P. Boyce

COMMISSION;

OR

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THE COMMISSION.

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"TEACH EVERY MAN HIS NEIGHBOUR."

This world will be regenerated. This glorious end Jehovah has covenanted to secure. It is the grand theme of prophecy. "As I live, saith the Lord, the earth shall be full of the knowledge of the glory of God as the waters cover the sea." "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ." A time will come when men "shall not teach every man his neighbour and every man his brother, saying, know the Lord, for all shall know him from the least to the greatest."

What a day of glory will that be for the earth when knowledge of God shall fill every mind, fear of God control every man's conduct, and love of God thrill every man's heart.

The essential agencies by which this result is to be obtained, are, the proclaimed sacrifice of Jesus Christ, and the convincing and renovating operations of the Holy Spirit.

But there are also human agencies to be employed. These include the various methods of teaching men the knowledge of the Lord. When it is said, that the time will come when men shall be no more required "to teach every man his neighbour and every man his brother," the reason for the statement is given,—“for all shall know Him from the least to the greatest.” Then until that time, this system of teaching is to be prosecuted.

If a period is fixed when it may cease, then clearly it is to be perpetuated until the blessed end is gained. How then, is the knowledge of the Lord to be taught. By distributing copies of the word of God, by the dissemination of religious truth in all forms, by teaching children the elements and principles of Christianity at home and in the Sabbath school, by all the means that the combined labours of Christians can employ, prominently, by the teachings of the pulpit. We do not undervalue any of these methods of dispensing truth.

But there is another method still, which has been too much overlooked and neglected. That method is, that "every man shall teach his neighbour and every man his brother." It is a duty devolving upon individual Christians as such. "Every man" does not mean simply ministers, and missionaries, and colporteurs. It includes every disciple of the Lord,—young and old, rich and poor, male and female. All who have themselves been taught the way of the Lord are to become teachers of others. Directly, practically and personally are they to impart and enforce the lessons of truth.

The instructions of the word of God are explicit on this subject. Early did Moses enforce this duty upon Israel,—“These words which I command thee, shall be in thy heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou

sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." This is declared to be the practice of the pious. "The mouth of the righteous speaketh of wisdom and his tongue talketh of judgment." "The lips of the righteous feed many." "The lips of the wise dispense knowledge." Jesus assures us, that "*whosoever shall do and teach*" his commandments, "shall be called great in the kingdom of heaven." St. Paul reproves severely those who, "by the time they ought to be teachers, need that some one teach them what be the first principles of the oracles of God."

In the last solemn commission of Jesus, his disciples are required to bear the gospel to all nations, "teaching them to observe all things I have commanded." This duty is involved in all such passages as, "Let your light so shine before men, that they seeing your good works may glorify your Father in heaven." "Holding forth the word of life." "Let our conversation be seasoned with salt." "Ye are the light of the world." "Thou shalt in any wise rebuke thy neighbour, lest thou bear his sin." The early disciples—not ministers merely, but all—when scattered by persecution, "went everywhere preaching the word." Now all these passages,—and they might be indefinitely multiplied,—show that the Lord intends to enlarge his kingdom through the personal teachings of his disciples. "Whosoever heareth" is required to "say come" to others.

If this doctrine be true, then one great agency for the world's conversion has not yet been employed. We need scarcely say that Christians, generally, do not feel a personal obligation of this sort. They do not regard themselves as personal teachers of Christianity. They do not consider that they are personally and directly responsible for the dissemination and enforcement of the truth.

If this doctrine is true, then the world is not to be converted by combinations and societies. All our organizations may be important, but they are not intended to be a substitute for personal teaching. The great work cannot be effected by proxies, nor by hiring substitutes. It cannot be transferred from the individual Christian.

Nor is the world to be regenerated through the pulpit. Much may be done by the labours of faithful preachers of the gospel. But a most important part of their work is, to instruct the church of God, and direct its labours and influence in securing the sublime end. The history of more than a thousand years proves that the world is not to be won to Christ simply by the expositions or exhortations of the pulpit. Much more is needed.

Nor is the world to be converted by the passive examples of Christians. It is true there is power in a holy life, and the world needs more of this power. But more is requisite than this.

The plan for bringing the world into submission to Christ, includes among its agencies—perhaps its most important human agency—the *direct teaching of individual Christians.*

Human speech is most effective when addressed to a single ear. The earnestness of a public address concentrated upon a single auditor must necessarily produce a powerful impression. We do not mean ranting tones, or volume of voice, or vehemence of gesticulation, but simply serious, familiar earnestness. One person kindly addressed, must, by a necessity of his nature, give a closer attention and take a livelier interest in the subject presented, than he ordinarily would if associated with a miscellaneous congregation. A teacher can impart instruction more rapidly and thoroughly—can more effectually illustrate, and enforce, and fix his lessons upon a single pupil, than upon a hundred. Men lose their sense of personality in a crowd and

can evade a personal application of instruction. But they cannot do so when taken one by one. If any means are likely to prove effectual, this personal communication of the truth is most likely of all to succeed. Let this method be carried out universally, "every man teaching his neighbour and every man his brother"—and who does not perceive that a series of instrumentalities are employed that must prove, under the blessing of the Holy Spirit, more efficient than any, or all others can possibly be.

Is it extravagant, then, to say, that among all instrumentalities to be employed, this is to be chief for the regeneration of the world?

This system of teaching of course includes all that is adapted to render it effective. One must learn, in order to teach, and, therefore, the word of God must be studied. It includes a consistently pious life, the possession of a personal experience, a spirit of prayer and dependence upon God for wisdom and courage.

This is the *divine method* of multiplying converts to Christ—"Every man teaching his neighbor, and every man his brother." It is an *effective method*. If the Gospel preached to masses has power, how much more when pressed upon individual consciences and commended to individual thought and acceptance. If to-day it were commenced in any neighborhood, and persevered in, there would be a revolution among its people in a week. God's spirit would render effective such labors, as certainly as the sowing of seed would result in a harvest. The attention of men thus addressed would be arrested, thought awakened, and a spirit of prayer invited. The world would soon feel that new elements of power had been evoked for its subjugation to Christ.

It is too, a *practical method*. It is not beyond human ability. There is no Christian who cannot, if he will,

perform a part in such a work. If a child of God, he has learned lessons which he can impart. He can talk of the guilt of sin, of the danger of exposure to the wrath of God, of the necessity and blessedness of piety, of the consolations of religion, and of his hopes of Heaven. A Christian who can talk on any subject, can talk of religion, if he will.

The results of such direct and personal teachings of individual Christians would be speedy and glorious.

Is it saying too much, to affirm that each individual Christian might be directly instrumental in the conversion of one soul in each year of his life. If you were to fix your heart upon doing this much good, and were you so to pray and so to live, and strive personally so to press the necessity of godliness, as to win one soul in a year to your Saviour, do you not think that God would answer your prayers and give success to such efforts? For each Christian to aim personally to be the means of converting one soul in a year, and for this end to talk to one, or write, or give a tract or book, or employ some other direct and adapted method, accompanying all with prayer for the divine blessing; does it seem to you a fanatical or an impracticable idea? Could you not do it if you were really desirous to glorify your Redeemer, and be useful to souls? Would it not make you a better, a more spiritual and happy Christian, if you earnestly attempted it? Is there any wild extravagance in supposing this to be within the possibilities of Christian conversation?

And what would be the results of such a work? If each Christian coming into the Church of Christ should be the means of winning one soul to the Redeemer during each year of his life, how long would the conversion of the world be delayed?

Let us make a few calculations of the results that would follow. Suppose you live in a town or county number-

ing thirty thousand inhabitants: among them are five hundred faithful, earnest Christians. Suppose they should set their hearts upon this method of doing good, and by personal conversation and influence, seek each the conversion of one soul, and successfully press the same duty upon the hearts of the new converts won, so that each succeeding generation of them would labor to bring each one soul to Christ in every succeeding year. In one year the five hundred would be increased to a thousand. In the second year the thousand would be two thousand. In the third year, four thousand. In the fourth year eight thousand. In the fifth year sixteen thousand. In the sixth year thirty-two thousand. By this simple process, each Christian, through his prayers and personal efforts, winning one soul each year to Christ, the whole town or county would be regenerated in six years.

In the State of Virginia there are 100,000 members of the Baptist churches. In all other denominations there are perhaps 150,000 more, who profess to love Christ supremely, and to be living for His glory, who are praying every day, "Thy Kingdom Come!" Suppose, of the whole number, 100,000 to be devout, practical Christians, who would enter into covenant to pray and seek faithfully, each the conversion of one soul, and take the won converts through succeeding years into the same covenant with themselves. The 100,000 in one year would be 200,000. In another year, 400,000. The third, 800,000. And in the sixth year, songs of praise would swell in sublime chorus from the hearts of the entire inhabitants of a regenerate commonwealth.

One million out of the five or six millions of professing Christians in the United States, entering devoutly and in reliance upon God upon this simple, and to each one, practical method of extending the Kingdoms of Christ, and transmitting their spirit to all new con-

verts gathered, would see the whole nation thoroughly evangelized in less than six years.

If there were one million of Christians in the world, thus beginning to-day to labor for Christ and souls, and they with their converts should prosecute the evangelizing work—a thousand millions—the whole population of the globe—would be gathered into the Churches of Christ in less than eleven years.

Is it not by some consecration and labor of this sort, that "a nation shall be born in a day."

This is what the world waits for and needs. "The whole creation groaneth and travaileth," "waiting for the manifestation of the Son of God."

Do calculations like these sound astounding and startling? Yet upon what are they based? Upon the simple supposition that each Christian is instrumental in leading one sinner to the Cross of Christ during each year of his life. Does it seem an incredible result in the aggregate? But is it not a simple and practicable work in the detail? Is it asking or expecting too much of individual Christians? Is it requiring too much of you? Can the humblest say that it is beyond his capabilities, if he should seriously attempt it, devoutly trusting to the aiding grace of God? Are there not motives enough in the love of Christ, in zeal for His glory, in solicitude for His Kingdom, in pity for the souls of men, to constrain you to this measure of consecration?

When Zion shall put on her strength and stand forth arrayed in her beautiful garments, we shall joyfully see results, sublime as these, speedily attained.

J. L. B.

He that winneth souls to Christ is wise.

THE UNIVERSE AT WORK.

All God's creations are laborers;—all things without exception,—work. Those which are inanimate, and which we are wont to describe as absolutely passive, are still at work. Even the senseless clod is at work. Ever since the moment of its creation, it has been steadily exerting the silent but potent influence of gravitation, and thus doing its share in keeping the Universe in balance. Even inertia itself, the very definition of which implies want of power;—even inertia, which is the very essence of passiveness, seems to become, after power has been added from without, an agent for the continuance of that power. Hence the philosophic term *vis inertiae*—the *power* of inertia. So in the moral world. Every phenomenon and every event, exerts its influence on surrounding phenomena and events, and is thus at work. There is nothing idle. Even the human idler as he is called, is at work. For when he is doing nothing for his own or others' benefit, then he is busy ruining his soul. At the very time when he appears to be most idle, he is working ruin,—ruin for himself, and we know not how many more.

Work is the law of the Universe. Everything that was made was made for a purpose; and as long as it exists, it is busy working out that purpose. It never loses a moment of its time. It exists only by God's will; its time is therefore *his* time, and God can never lose. Every event that occurs, is for a purpose, and has behind it the energy of an omnipotent will, which knows no lagging, and which will thrust it on till it accomplishes its end. To suppose that there is anything that does not work, is to suppose either that it exists independently of God, or that he ordained it without a purpose; and the truth of either supposition is inconceivable. If every atom of matter, and every atom of mind, and every atom of thought (if the last two expressions be

allowable) were endowed with the faculty of speech, each of the innumerable millions, might say as our Savior once said, "My Father worketh hitherto, and I work." The Apostle Paul affirms, that "All things work together for good to them that love God." The first three words of the quotation may be taken independently of the rest, without destroying or modifying the meaning of either part, and they affirm that "all things *work*."

You go into a factory where a thousand wheels are whirling, some of them humming with untold rapidity, and some more slowly but steadily pursuing their circuit,—the bands from one to another, hasten through their rapid and ceaseless round,—the shuttles fly, the looms rattle,—the operatives keep pace with the machinery,—you speak, but no one has time to answer,—the din of business drowns your voice, and above all rises the thunder of the great driving wheel without, and the roar of the cataract that turns it,—wherever you cast your eye you see motion, motion, motion, rapid or slow, but steady and tireless,—your head swims as you reel through this maelstrom of a thousand energies, and as the same whirl of business that drew you in, ejects you from the place, you think, surely work, work, work, is the law of this place.

Oh! if we had ears to hear the secrets of the unseen world, the deep "groanings of the whole creation,"—if we had eyes to see all things visible and invisible in the wide universe of God, we should witness an infinitely busier scene than has been described. The dust of the factory does *not* work. It thickens the oil of the machinery and impedes its progress. In God's universe the very dust works. Yea more, our *conception* of the dust works. The extremest attenuation of thought, is a worker. From the least to the greatest, and from the greatest to the least, all beings, things, and events are work-

ers,—ever have been, and ever will be. From the moment of creation, Eternity will be filled with the roar of a Universe at work.

If all God's creatures, are thus God's laborers, happy is he, who in the last great day, will be found so to have done his share of the work, that the great Master of the universe of labor shall say to him, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

H. H. T.

Mercer University, Dec. 1857.

FOREIGN MISSIONS A NECESSARY WITNESS FOR CHRIST.

Our Saviour, in the presence of the multitude of his disciples assembled to behold the sublime spectacle of his ascension into heaven, said to them, just before he rose from the earth: "Go ye into all the world and proclaim the good news. Ye shall be witnesses for me in Jerusalem and in all Judea and Samaria and unto the uttermost parts of the earth." Domestic Missions would have fulfilled this commission as far as the boundaries of Judea, but Foreign Missions alone could discharge their obligations in relation to the last words: "the uttermost parts of the earth." Both are equally obligatory; both will spring from the same spirit of obedience, as the same throb of the heart that sends the blood along the central parts of the body will also drive it to the extremities. In the few remarks which will be here made, we shall consider *Foreign Missions* under this special aspect: as a *witness* for Christ.

We may be witnesses for Christ by our tongues, by our pens, by our lives at home, or by our lives abroad. By which of these can we bear the most honorable witness for our absent Saviour, while he is "gone to a far country, till he return to receive his kingdom." The young convert, when he pours out the tide of his affections in the praises of his Redeemer and ex-

claims, "Oh magnify the Lord with me, and let us exalt his name together. Oh taste and see that the Lord is good; blessed is the man that trusteth in Him," he is an honorable and a valuable witness for his Master by the employment of his tongue. The sober, steady Christian layman, whose heart is a living fountain of pious and benevolent affections, and whose lips speak from the abundance of that full heart; whose conversation kindles the religious affections of others and makes their hearts burn within them," as did the Saviour's words on the excursion to Emmaus; or puts evil to shame and makes one fall in love with honesty, sincerity, and kindness—whose gentle and prudent words turn away wrath, and make him the peace-maker of the community where he dwells. Such a Christian uses his tongue available as a witness for his Master.

The sacred preacher,

By whom the violated law speaks out
Its thunders, and by whom in strains as
sweet

As angels use, the gospel whispers peace: such a preacher makes the most exalted use of his tongue that is possible in this world, as a witness for Christ.

But if in ministers or laymen this be all; if the tongue be *alone* among the members as a witness for Him, while all the other members of the body, and all the powers of the soul, are evidently serving some other Master; why then, the tongue is proved a *lying* witness; disgrace is thrown upon its testimony, and all its eloquence and all its zeal serve to disgust the world against Christ, and lead them to doubt and despise his religion. It is necessary then that the witness of the *life* should go along with the witness of the *lips*.

A christian life *at home* is a most important and valuable witness for Christ. This is a witness that never lies. So often has the tongue acted as a deceiver, so often have words been not the *index*

of good character, but a *substitute* and *false signal* for it, that men often listen to them with suspicion and hold their belief in abeyance until they see these fair speeches confirmed and authenticated by more solid actions. The man therefore that stâys at home and *acts* the Christian through life, faithful to his God and an example among men of temperance, justice, liberality, patience, kindness and usefulness—such a man is honored in heaven as a most creditable witness for his absent Master. He may have no gifts of the tongue, and others can talk far better than he for his Master; but the world will believe and be won by his testimony far more than by the cheap services of the tongue.

Are these then the only, or the highest fields on which we can publish our testimony for Christ? "What lack they yet?" Can human virtue be pushed farther? Is it possible for poor weak man to bear better and more valuable testimony in behalf of the divine origin and overwhelming importance of the Christian religion than the characters already described?

Yes, it is. "There is *one element* wanting yet to bring a Christian's witness to the highest point of truth and value; and that is *martyrdom*. This is what lifts certain ages of the Christian Church above the level of others: that Christians then were enabled to show that they held religion as so certain and so precious that for its sake they could bear, and bear joyfully, the spoiling of their goods, the imprisonment of their persons, and, if necessary, the pouring out of their blood. This struck the gaze of the world. This filled enemies and persecutors with wonder, that "multitudes, both of men and women," not in the hot blood of battle, not in the fever of enthusiasm, but in the cool, calm hour of deliberate reflection—in the darkness and solitude of the jail, could come out and prefer the bed of torture, the fiery stake, the jaws of the

wild beast, to the giving up of their religion. This witness for Christ was so persuasive, that it conquered many a savage pagan heart, and sometimes caused the bloody persecutor to become a convert and to consent to be thrown himself into the funeral pyre which he had kindled for others. These terrible times were honorable to Christianity not only by showing that religion was so true and so precious that it was worth dying for, but the lives of those who were ready for martyrdom, were of a different sort from what is exhibited in the days of safety, and when the church is reposing on a bed of roses, caressed and honored by the world. Outward danger and constant liability to death prevented covetousness and worldliness from taking hold on the christian's heart. He felt habitually as a pilgrim on earth; the best use of his property seemed to be in contributing to the necessities of the saints, to all of whom he was dearly bound by common sufferings. These people were *visibly* unlike the world among whom they moved; they were a "*peculiar people*." They walked by faith, not by sight.—All could see that they were not of this world, but citizens of a heavenly country and they realized their relationship to "Him who is invisible." A constant feeding on the Bread of Life, a daily eating of the flesh and drinking of the blood of the Son of Man, was absolutely necessary to enable them to maintain this spirit and persevere in such mortification to all the example and temptations of the world around them. But how different now are the circumstances of the Church! She saith in her heart: "I sit a queen, and am no widow, and shall see no sorrow."—Christians are as safe and as thrifty and as "well to do" in the world, as the world itself. In such peaceful and even luxurious circumstances, what is there to show mankind that the christian does not live for this world like others? What does a christian jeopard or sacri-

fice by connecting himself with the people of God? In most cases he gains by it, he is more esteemed and confided in and helped on in his affairs by belonging to the church. What opportunity is there, then, for christians to show that they are "not of the world," that their treasure is in heaven; that their life is not here, but "hid with Christ in God?" Here comes in the modern call to martyrdom—not perhaps the martyrdom of a sudden and bloody death, but the crucifixion of all earthly attachments and interests; the giving up of father and mother, sister and brother, houses and lands for the gospel's sake. The world sees that the man who can do this, has a different mind from itself. It may deem him fanatical, but it must believe him sincere. It must believe that he lives for an invisible world. It must believe that he regards all the family of man as his brethren—that his religion makes him capable of loving the meanest and most odious barbarians, because they are *men*—that he considers their deliverance from sin as worth all his sacrifices—as rendering those sacrifices not a useless waste of life, not a Quixotic contest with impossibilities. The world must see that no unpromising appearances can dismay or discourage him. That he expects the inveterate superstitions of thousands of years to fall before him—the besotted idolater and the ferocious barbarian to be moulded into a child of God, the mountains to be leveled and the valleys to be lifted up, to make straight the chariot-road for the triumphal march of the Son of God. Such mighty achievements by such inadequate instruments, such gigantic conquests by such feeble weapons, show the skeptics and the scoffers of this world that this is the work of God, and that these missionaries have been prompted to undertake it by a firm confidence that the voice of the Almighty has commanded and that the arm of the Almighty will succeed their enterprise.

Thus is the world furnished with a

constant demonstration of the unselfish, unearthly character of the Christian religion. And the more forbidding the missionary field, the more appalling difficulties that present themselves, the more striking is the power of faith, the greater the magnanimity of the undertaking. This should reconcile our beloved missionaries to their hard lot. The more you *can* and *will* endure for Christ and his cause, the more convincing is your testimony, the more unquestionable your authority from Heaven. The moment your troubles cease, the moment you begin to lead easy and comfortable lives, that moment your glory is obscured, and the mouths of gainsayers are opened to tax you with worldliness of motive.

But there is another most important use of this exhibition of the spirit of martyrdom in the modern church; I mean its influence on the church itself. The church is ashamed of itself, while it is sitting down in inglorious ease. It knows that it ought to be *militant* until it has triumphed over all its enemies, and that to sit down quietly, enjoying the world without fighting or toiling, is a confession of defeat or of a treasonable amalgamation with the enemy. She is taunted with her degeneracy. Her sons are all named *Ichabods*, because the glory of the Lord is departed from them. She can find no relief from the mortification and the taunts of her foes, but by rolling herself back on her heroic martyrs of better days. To these she is obliged to appeal in default of present witnesses. How glad ought she then to feel that the Foreign Missionary field opens a new and glorious battle ground, where her champions can regain her honors! When she finds hundreds ready to occupy this field of deadly struggle, she lifts her head from the dust. She glories that new martyrs have sprung up out of the ashes of the old. She knows she is the same church which produced Stephen the proto-martyr. A high and

holy standard of heroic courage and self-sacrifice is held up constantly to her gaze, which is incessantly acting as a magnet, to draw up her members to greater elevations of devotion and hardy soldiership.

The reports of these self-devoted Heralds of the Cross, coming home from a far land, run like currents of electric fluid through all the ramifications of the church, vivifying all its paralyzed limbs, and animating every heart with consuming zeal. The Christian at home, embosomed in all the comforts of family and friends, reads the story of his exiled brethren's battles and victories on missionary ground, and immediately he begins to feel his couch of sloth to be no place of repose to him. He begins to enquire—

"Must I be carried to the skies
On flowery beds of ease,
While others fight to win the prize,
And sail through bloody seas?"

No—I *will* have a share in the toils and the reward; I will not receive my "good things" in this life.

After the great battle of Marāthon, won by the generalship of Miltiādes, the young Themistōcles was seen wandering, at midnight, about the streets of Athens, and upon being asked what was the matter, he replied:

"The trophies of Miltiādes will not let me sleep."

Just so do missionary efforts and sufferings propagate the spirit of martyrdom. All are ashamed of idleness—all are ashamed of self-indulgence. We all feel like the noble soldier ordered home from the field, and bidden to relax himself at his own house in the interval of the battle. "Uriah said unto David: The ark, and Israel, and Judah abide in tents, and my lord Joab and the servants of my lord are encamped in the open fields; shall I then go into mine house to eat, and to drink, and to be with my wife? As thou livest,

and as thy soul liveth, I will not do this thing." Thus does the Captain of our salvation provide the host of his elect with a perpetual campaign, in which they are happiest who are busiest, in which there is a pension for every wound, and in which if we fall, we are in the fittest state to "receive the crown of glory that fadeth not away." W. H.

Murfreesboro, N. C.

"SEE THAT YE FALL NOT OUT BY THE WAY."

There are few admonitions which admit of a wider, or more valuable application, than this of Joseph to his brethren: "See that ye fall not out by the way." I suppose that the children of Jacob had as high a regard for each other as is usual among persons similarly related. True, they had, by envy, been excited to enmity against Joseph himself, so that at one time they threatened his life, and eventually sold him as a slave. Other manifestations of ill will towards each other are traceable in their history. But with the exception of their treatment of Joseph, nothing occurs to lead to the supposition that they were specially unloving and quarrelsome.

It may be that Joseph perceived some manifestations of jealousy among them, or he may have designed by the remark, to awaken a recollection of their cruel treatment of himself, calculating upon the known readiness with which, under circumstances of peculiar trial, the slightest incident will awaken the most painful recollections. But we are not concerned to ascertain the object of Joseph. The admonition well deserves our serious regard as Christians, and as Baptists.

Christians, though in a measure partakers of the divine nature, are very imperfect—some of them most deplorably so. They love Christ, and his people, and his cause, but their love is

feeble, or fitful. They hate sin, and desire to do right, but have not sufficient strength of purpose and fixedness of Christian character to withstand the temptations which assail them. Their characters are frequently unamiable and unlovely, and their conduct wrong and injurious. Even the best Christians are liable to the incursions of selfishness and passion. There is much, very much that may serve to alienate the children of God.

In the business of the world they are brought into contact where opposing interests bring them into conflict. And, it is lamentably true, that professors of religion act so much upon the principles and maxims of the world in the management of secular affairs, that the question with them is not so much *what is right*, as a matter of Christian duty, but what will *law and public opinion* sanction. When Christians surrender themselves to the current of worldliness, they are the very last, perhaps, to perceive that they are under its influence. And, in the collisions occurring in their business engagements, they exhibit the over-reaching, and hard spirit of mammon, while they delude themselves with the idea that they are only contending for their rights as any man must who will not suffer himself to be imposed upon. It is hard to love such a man—difficult to prevent being chafed and irritated by his inconsistent and wicked conduct. And the fact that the complainant is acting similarly, so far from checking his anger, and humbling his heart, but the more increases his irritation and bitterness. He sees not the beam in his own eye. Keen-sighted, as he is, to detect even a mote in his brother's eye, he is all unconscious of his own condition. There are many difficulties and heart-burnings between brethren which cannot be removed, just because each sees all that is unlovely in the other, but is blind to his own faults. Their brethren can perceive the errors of both, and not-

withstanding those errors, can love them as Christians. But they have no confidence in each other. They have not heeded the admonition "See that ye fall not out by the way." They have taken no pains to prevent the imperfections of their nature, their conflicting interests, and the spirit of the world, from alienating their confidence and affection. And their own piety is obscured and injured, their peace of mind is destroyed, Zion mourns their strife, brethren who love them weep over their fall in secret places, and the foes of Christ rejoice.

Regarding many matters, both of a secular and religious nature, it is difficult, if not impossible, to decide what is right. An honest difference of opinion may obtain between equally good and conscientious men. In such cases each must, by the very law of his nature, adhere to his own opinion, and in so doing is not chargeable with wrong. But Christians are conscientious men. And, alas! some of them are exceedingly anxious to make their own consciences a law unto their brethren. It is not enough that no one will dispute the correctness of their opinions. It does not satisfy them that they are permitted to enjoy the fullest liberty of doing what they believe to be right. *Every one else must think as they think, and do as they deem proper.* Now, such tyrannous demands cannot be submitted to, "no not for an hour." But what is to be done? It is useless to reason with such. It is worse than useless to contend with them; and though you would be willing to let them alone, they will not be let alone. How exceedingly hard to bear with such an one! And when, as may be with the best of men, pride and passion begin to work in the heart, how readily will it come to be looked upon as a matter of *duty* to put a check to such a domineering spirit. Then a breach is made through which the waters of bitterness flow in apace; and it is well if all

parties are not deluged by their accumulating torrents. O how much better to take Joseph's warning: to bear with and pray for the poor obstinate one, than, yielding to the suggestions of an evil heart, or the temptations of satan, to embroil ones self, and the brotherhood, in unpleasant strife. "See that ye fall not out by the way," no matter how trying may be the provocation.

The admonition is pertinent to us, not only as *Christians* but as *Baptists*. Agreed, as *all Baptists are*, upon the fundamental principles of the gospel, as relates to the essentials both of piety and polity, there are many points—matters of inference from admitted principles—regarding which brethren of equal piety, candor and intelligence differ. It is unnecessary to attempt an enumeration of such causes. In fact, a catalogue which would be complete to day, might be defective to-morrow. One will serve for illustration.

It is now generally conceded, that the habitual use of intoxicating drinks is wrong. The questions come up, How shall the practice be suppressed? To what extent may a church exert its authority in the premises? One Christian thinks that it is the duty of the church to refuse membership to every one who thus drinks. Another, equally opposed to the practice, contends that a church has no right to pursue this course. That drinking is not, in itself, a sin, and therefore, before a church may refuse fellowship in any case, there must be inquiry into the circumstances of that particular case, and only where *they* criminate the individual should fellowship be refused. Now, suppose either, or both the parties to such an issue to be actuated, at all, by the spirit of fanaticism, or obstinacy, it is easy to perceive how soon and almost inevitably they may become embittered against each other; and instead of exerting an influence favorable to the cause of temperance, may injure that cause, and inflict irreparable harm upon the cause

of Christ. But if each, in the spirit of brotherly kindness and charity, opposes its influence to the destructive vice, exhibiting, in reference to the points in which they differ, mutual respect and forbearance, it may happen, that the exhibition of the Christian spirit by both, will enhance their influence, so that they shall do more for the cause of temperance, than if both were agreed and in the right position, with less of this heavenly spirit.

Nothing is more calculated to impair our denominational strength, and to retard the progress of our principles, than internal contentions, harsh censures, and mutual accusation, and heart-burnings. "If ye bite and devour one another, take heed that ye be not consumed one of another." An earnest, affectionate and firm advocacy of truth—an advocacy, the earnestness of which is proportioned to the importance of the truth, and the urgency of the occasion, is ever praise-worthy and useful, if wisely conducted. Whatever of complaint may be made on account of it, the blame attaches, not to the advocate, but the complainant. But when truths of secondary importance are exalted to the rank of denominational shiboleths, and are urged with a pertinacity and an imperiousness that admits of no evasion, and no compromise, I have not words with which to express my disapprobation, without subjecting myself to the charge of severity. Truth thus pushed out of its legitimate connections becomes *practical falsehood*, while the spirit manifested in its advocacy must disgust and drive off the prudent and affectionate, and enkindle, more fiercely, the fire of bigotry and fanaticism in the excitable and unreflecting.

No matter how important, how fundamental, any doctrine may be, it should never be advocated in any other spirit than of candor and kindness. No man has the right to place truth at the disadvantage of an unnecessary provocation of the prejudices, or passions of

those to whom it is presented. "Speaking the truth in love," is the way to win triumphs for it, and to profit to our own hearts. A different course may *seem*, for a time, to be more successful, it may surround one with admirers and partizans. But in the end, the fruits will be bitterness and death.

No perversion, however, in those who oppose our views, can *justify*, though it may *palliate*, a spirit of vindictive assault, or harsh denunciation. We are prone to make the errors of others a reason for our own wrong conduct. It is an old axiom, "Two wrongs never made a right." Forbearance, and Christian candor, should ever characterise our efforts to repel evil, or resist error. And the greater the provocation the more urgent the necessity for the admonition, "See that ye fall not out by the way." M.

SMALL CONTRIBUTIONS.

"Little seeds of mercy

* * * * *
Enau to bless the nations,
Far in distant lands."

Those of you, my brethren, act very unwisely who do not contribute of your substance to the spread of the gospel simply because, in justice to your families, and to others who are dependent on you for a support, you would be compelled to contribute *but little*. Look at the case recorded in God's Word, of that poor widow, who, "of her want" cast two mites into the treasury, and of whom Christ said to his disciples, that she had contributed *more* than they who had cast in "of their abundance." Go ye, then, and do likewise, remembering that God does not look at the *amount*, given, but at the *circumstances* and the *heart* of the giver. If hundreds of dollars given to the cause of Christ *grudgingly*, or from a *selfish* motive, while they may do others good, will never benefit the giver. But the poor man who gives only a farthing—that being

as much as he can afford to give—and who sends his prayers along with it, shall be amply rewarded for his donation, in this world and in the world to come; while he will, at the same time, save souls from death, and hide a multitude of sins.

Is this going too far? Certainly not. This small donation will pay for at least one tract, which may be instrumental in the conversion of a poor heathen, who may himself be instrumental in the conversion of yet others; and thus thousands may be brought to the knowledge of the truth as it is in Jesus, by influences originating from a small tract, which that farthing has placed in the hand of one poor heathen. Brethren, think of this, and be not ashamed to give your *dimes* if you cannot give your *dollars*.

L. W. M.

YORUBA,

Its Inhabitants, Manners, Customs, &c.

I have already taken a general view of Yoruba in its physical aspects, and glanced at the nature of the climate, &c. I now propose a brief review of its inhabitants, their African position, character, social relations, and government, reserving a review of other topics for future communications. This list of subjects may appear formidable, but my brief way of disposing of them, shall prevent weariness to readers.

Physically the inhabitants of Yoruba will compare favorably with most men. They are, if anything, above medium height, with large frames and good muscles, quick and active. Their features are indicative of a state several degrees above the coast tribes, and sometimes strike one very favorably in their near approach to the European countenance. The general color is dark, rather than black, very frequently approaching that of the mulatto; the hair woolly, the forehead respectable, but, for the most part, retreating; the

nose prominent, not so flat as the Guineaman; the eye lively, and not inexpressive, but not strikingly clear. On the whole, their form and features entitle them to a very respectable classification. Very frequently you may meet with countenance and features so superior to the general class of Yorubans, that you are forced to the conclusion, the intermixture of other and better blood only can account for the fact.—And the contrary is equally true. Hence it will not be very difficult to assign the Yorubans a proper place in the African family. Draw a line from the Cape Verde to Cape Guardafui, and another from the mouth of the Niger, or the western terminus of the Mountains of the Moon, to the eastern coast, and within the greater part of this belt, we have very many tribes to bring into comparison, in ascertaining their true position; or that of any of the coast, or semi-interior tribes. Yoruba, lying towards the center of this belt, after being brought in contact for ages, with the coast and interior people, has received the impress more or less of both. They are the inferiors of the superior class of the Soudanese, and the superiors of the Guinea tribes. I have but little hesitancy, however, in classing them with the principal kingdoms of Soudan, as having an origin, however remote, from some of the descendants of Phut, or Canaan. The Yoruba tribe, then, occupies a respectable position among the many nations that populate this vast continent. I do not wish this statement to be taken for granted, as what may follow will be held as proof of the fact. It is not a very easy matter for a man of a few years acquaintance, to fully comprehend the character of an African tribe. At all times he is liable to become the dupe of his less gifted, yet equally shrewd brother, from the fact that he communicates his ideas in a strange tongue.

In my intercourse with this people, I have found them kind and hospitable

to the extent of their ability, yet covetous and fond of display; wholly regardless of truth, but remarkably honest with regard to all deposits of trust; shrewd in all their dealings, but very observant of the rights of others; respectful and polite to equals and superiors; most law-abiding; lovers of ease, yet not indolent; provident of the present, but prodigal of their means; witty and fond of jokes; observant and scrutinizing; ready to forgive injuries, but suspicious and watchful; not unduly selfish,—and with strong religious feelings pervading the whole character, and giving an interest to the Yoruban not at all times found in the wild native of the forest. No people are more sociable and possess stronger social feelings.

The patriarchal system of early times is so strikingly exhibited, in nearly every department of life, that, by associating with them, we unconsciously gain some clearer idea of Old Testament descriptions.

No doubt the slave traffic has exerted no little influence in drawing together the people in quite large towns and cities. But this does not account for the fact, that nearly all their amusements and pastimes are of a social cast, and many of them connected with family relations. Their religion, their offerings and sacrifices all partake more or less of this kind of enjoyment. Every marriage and burial furnishes an occasion for social festivity, while scarce an evening passes but hundreds and thousands, after a day's labour, scattered in groups throughout a city, are earnestly devoted to some game, or in social, merry conversation,—or relating the legends of their fathers, around a pot of their much loved beer. Ardent are their attachments to home and country, especially to the town that gave them birth, and from which many of them have been ruthlessly torn by the slave-catcher, never to return.

I remember once to have seen a

young man, far in the interior, who excited within me no little sympathy by his artless expression of desire to return to the home of his fathers, the ancient capital of his country, and a place doubtless he had never seen.

Their happiness consists in the continual expression and manifestation of their social feelings. This, no doubt, arises in part from the fact, that the ties which bind them find their origin in the simplicity of patriarchal rule.

I suppose there was once a time when Yoruba was ruled by a regular and somewhat systematic government. That day closed, however, with the decline of the royal power, in the fall of the kingdom, during the Fellatah invasion, and the wild rage of the slave-trade. Since that time the kingdom has been a nominal one, the capital a city of scarce second rate importance, while every town and city has assumed the right to control its own affairs, and thereby become an independency, with the exception of such tribute as it exacted from the weaker by the stronger powers. The government was originally a patriarchal monarchy, with a balance of power invested in the hands of the elders or councillors of the king,—but subject to abuse, like all such governments, by an arbitrary and tyrannical ruler. The right to the throne descended from the king to his brothers, the successor, as a rule, being chosen by a body of men constituted for the purpose. The present king, now residing in Awyaw,—a town situated about the centre of his dominions,—is, really, nothing more than a chief, though acknowledged as king by every town and city in the kingdom, except the city of Ilorin, which is a Yoruba town,—though for the last fifty or sixty years it has been under Fulanie influence and control. Atila, the present king, still keeps up the remembrance of former times, in the privacy of his life, the greatness of his pretensions, and by the awe with which he tries to

inspire those around him. He seldom if ever appears out in daylight, and therefore regulates his town by such under-officers and police regulations as are common to Yoruba towns. The present king, I suppose, is under no little influence of the elders, in the affairs that pertain to his town,—and beyond its precincts he does not go, except by such intrigue as keeps the main actor behind the curtain.

I shall consider this subject in another letter, under the head of Civil Relations, &c.

W. H. CLARK.

SELECTIONS.

THE GRAND AGENCY.

BY REV. H. C. FISK.

The Spirit of God is the grand animating agency in the Christian Church. He first gives life to the soul, and afterward sustains and increases that vital energy. The vigor of the whole spiritual being depends upon his presence. He is the sanctifier of the soul. He enables us to overcome and eradicate the remains of sin within us, and gives to the new nature symmetry, beauty, maturity and strength. And what he does for an individual Christian, he also accomplishes for the body of believers. When the ark abode in the house of Obed-edom, it was doubly blessed and happy. When God's presence was manifested among his people of old, it diffused bloom and beauty all abroad. "Carmel's summit displayed a richer green, Hermon's acclivity with its varying belts of cloud and sunshine, sent forth more fertilizing vapor to irrigate the soil, Ophir and Tarshish poured still ampler store into the marts of trade, health smiled on every hand, and each one sat under their own vine and fig tree, none daring to molest or make afraid." And so when God's spiritual garden is favored with the special divine presence, the dry an-

barren ground is made to abound with springs of water, and become fruitful soil, the drooping vines revive,

"The spices yield their rich perfume:
The lillies grow and thrive."

Who that has witnessed the effects of a powerful revival of religion upon the hearts and lives of God's children, has failed to observe that the eye is then single, the energies and affections are cheerfully consecrated to God, faith is in vigorous exercise, the saving of souls, and the concerns of the world to come, occupy the mind, and this world, as Edwards represents it, speaking of the light in which it was viewed by the people of New England during the great awakening of his time, "is a thing only by the by."

And hence it is that, while under the influence of the Holy Spirit the imperfections of the people of God disappear, their preparedness for the subjugation of a wicked world to Christ, is secured. Then are they possessed not alone of the principle of *life*, but of *power* also. In the tabernacle service, the sacred utensils, and the priests were of no avail, except the *cloud* appeared, which symbolized the divine presence. And in equipping his servants for their mission, they were directed by the Lord to "tarry at Jerusalem," until they should experience the promised descent of the Holy Spirit. He came, at length, and then were they "endued with power from on high." Then went they forth to subdue the enemies of the cross, and triumphed in all places. So in every advance which the church has made since the days of the apostles. It has not been by might, nor by human power, but by God's Spirit. The measure of the gift of the Spirit has always determined the measure of success. The larger the outpouring from above, the larger the ingathering upon the earth.

It is interesting to notice, also, in support of our position, the more re-

markable aggressive movements of the Christian Church in modern times, and observe how clearly they may be traced to extensive revivals of religion. Not to dwell upon the early efforts of Elliot, and the Mayhews to evangelize the American Indians—efforts which had their rise in a revival under the labors of the old Puritans—nor upon the mission of Swartz and others from Germany to India, which owed its origin to the revival of the Protestant faith under Francke, Spencer and those of kindred spirit,—nor upon the missionary enterprise of the Moravians, which may be traced to the successful labors of Zinzendorf, let us turn to the great missionary movement of the present century.

We must look for the remote cause of that glorious enterprise, as far back as the period of the "Great Awakening," which dates from about the year 1740. Associated with that wonderful work of grace, is the brilliant constellation of familiar names—Wesley, Whitefield, Romaine, Wren, Lady Huntington, Doddridge, Erskine, the Tennants, Davies, Brainerd, Edwards. Both in this country and in Great Britain, vital, evangelical religion was extensively revived. Edwards, who has so fully written the history of its rise and progress in the United States, says, "It might be said at that time, in all parts of the country, 'who are those that fly as a cloud, and as the doves to their windows?'" In respect to his own field of labor he observes, "There was scarcely a single person in all the town, old or young, left unconcerned about the great things of the eternal world." "The town seemed to be full of the presence of God, it was never so full of love, nor of joy, and yet so full of distress, as it was then." "A loose, careless person could scarcely be found in the whole neighborhood, and if there *was* any one, it would be spoken of as a strange thing."

The fruits of that work remain unto

this day. How largely they entered into the grand, immediate causes of the missionary movement, it is impossible to tell. Doubtless as their result, in part, were Heber and Martyn and Buchanan and Carey sent forth, from the mother country, to preach to heathen. And doubtless, as regards our own land, the work of grace at the beginning of the present century, was, in some sense, but the *revival* of that work which had preceded it.

But coming down to the time last indicated, the year 1800, we meet with one of the most blessed revivals with which the churches have ever been favored. At that time began the moral change which, as says Dr. Griffin, "swept from so large a part of New England its looseness of doctrine and laxity of discipline, and awakened an evangelical pulse in every vein of the American Church." Then it was, that the same individual, speaking of certain parts of Connecticut, could make mention of "thrice twenty congregations, in contiguous counties, as laid down in one field of divine wonders." And just here by the gracious visitation from on high, were quickened into life the germs of those great benevolent institutions, which are the glory of our country and age. The laborers, themselves, in that revival, became missionaries in every direction. One was sent into a destitute part of Vermont; some plead with trumpet tongue, the cause of missions at home and abroad, and some organized local societies for its promotion.

Here we begin to recognize the name and influence of Samuel J. Mills, who originated in one of the counties where the power of God was remarkably displayed, and from whom the eloquent Griffin, according to his own testimony, received that mighty impulse which enabled him to become so efficient in the formation of several benevolent organizations. Close by the side of young Mills, Gordon Hall originated,

who became one of the pioneer missionaries. Connected with another of the godly men who shared a part in that glorious awakening, was James Richards, who was of the six young men who declared to a meeting of Congregational ministers in Massachusetts, in the year 1840, their intention to preach the gospel to the heathen.

It is to these very three individuals, Mills, Hall, Richards; and with them Judson and Rice, that we refer those prayers and communings, those holy aspirations and high resolves, which invest with such grandeur the commencement of the American missionary enterprise. They are the men concerning whom it is written, that, while students at Williams College, "On Wednesday afternoons they used to retire for prayer to the bottom of the valley south of the west college, and on Saturday afternoons, when they had leisure, to the more remote meadow on the bank of the Hoosac, and there, under the haystacks, those young Elijahs prayed into existence the embryo of American missions."—*Prim. Piety Revised*.

Our Missions.

SHANGHAI—CHINA.

Letter from Rev. A. B. Cabaniss.

SHANGHAI, China.

Bro. Poindexter.—We are much pleased to see from the "Commission," that you have enlisted *home* correspondents, and do not look entirely to the missionaries for articles to interest the people in that cause which should be dear to the heart of *every Christian*. What a man writes and thinks about, he will be apt to take an active part in carrying on. When pastors feel sufficiently interested in the mission cause to advocate it through the press, they will certainly keep their church members posted up on missions, and plainly

teach them their duty to aid in spreading a knowledge of the Redeemer over the whole earth. If they do this, there is no fear that the laity will not enter whole-heartedly into the good work. But if they do not, in vain may agents travel, and missionaries make affecting appeals. All our efforts will be spasmodic. Reason, as well as experience, teaches us, "like priest, like people," the world over. As no fountain rises higher than its source, so will no church go ahead of its pastor in missionary enterprise. Hence a weighty responsibility rests upon the ministry, which, it is to be feared, some do not fully realize.

Truly yours in Christ,

A. B. CABANISS.

Letter from Dr. G. W. Burton.

SHANGHAI, Aug. 31st, 1857.

A. M. POINDEXTER:

Dear Brother.—We have been greatly blessed and encouraged in our work during this month. On the 16th we received by baptism four additions to our church. Zee, who has been serving brother Yates as cook; Shee, a journeyman painter; Lieu, in the employment of brother Cabaniss, as hostler, &c.; the fourth the wife of Lee, formerly connected with us, but now teaching for Mr. Junkins. They were baptized by brother Crawford in our Sung Way Dong chapel, in the presence of a large and orderly audience.

On the following Sabbath another woman, whose name is Yang, was received by the church, and now awaits baptism, she has been acting as Sung Sung for Mrs. Crawford for some months. There are three others who profess to have experienced a change of heart, and to find peace in believing in our Saviour. Ik San, (who was brother Shuck's houseman for a number of years, and has acted as such for brother Cabaniss ever since his arrival here;) Yun Qua, (formerly brother

Pearcy's cook, and quite a favourite with him, being remarkably faithful since brother P. left, as he has been serving brother Crawford as houseman and cook;) and a third, also a painter by trade. There are also eight or ten others who seem to be earnestly seeking to know the way of salvation. So you see the Spirit of God seems to be at work in our midst, though we are few and feeble. And when he doth work who can hinder? We thank God and take courage.

After referring to the departure of brother and sister Yates and sister Crawford, the letter continues:

We are nevertheless cheerful, yes, happy, in seeing one and another giving up idolatry and being brought into the fold of God. But what shall we do for men to preach the gospel? How is it that we are left here without recruits? Brother Yates about to be off, brother Crawford not strong, and brother Cabaniss very feeble. What are we to do? Will not this exposition of our weakness touch the heart of some one, and move them to *think* of coming to our aid?

MONROVIA.—AFRICA.

Letter from Rev. John Day.

MONROVIA, LIBERIA, }
Aug. 10, 1857. }

Rev. Jas. B. T aylor:

VERY DEAR SIR—I am pleased to say that my health is better at this time than it has been since the middle of January last. I went to Sierra Leone, and preached constantly while there; but was pale, languid, and emaciated. Since returning I have been twice, to human view, at the verge of the grave. And, although I have preached a good deal, and laboured in other respects, my state was very doubtful. Now I enjoy my food and feel symptoms of returning health.

I send a bill for an appropriation to this mission; and have requested allowance to be made for three interior stations: one in Sinou county, one in Bassa county, and one in this county. The necessity of the work which we have been doing, must be obvious to you, although perhaps condemned by many. You, and every reflecting brother, acquainted with the facts, must see the necessity of a respectable church in the settlements, before much can be done in the surrounding interior. To establish such has been our object, while we did what we could for the poor heathen. It has been the object of every missionary operating in this field. God has enabled us to accomplish this work, to some extent. Now we can go out. In Sierra Leone, where the missionary work has been abundantly blessed, they have gone on just as we have. The Wesleyans had a mission in Free Town. The Episcopalians had a mission there; and there they laboured, until the many thousands of re-captives were civilized and christianized, and their influence was felt by surrounding tribes, who, by their intercourse with the colonists, were almost Christians before the missionaries had time to turn attention to them.

Our people speak of this Republic as a missionary colony; as if the soul crushed semi-barbarians, who, in many instances, by misguided benevolence, are sent here, had light to diffuse. No, my dear brother, they as much need a missionary as the heathen.

I assisted in forming our national ensign, and thought a lone star very significant of our State. We have, among and around us, much darkness, and but little light. But if we are not deserted for a few years, I hope we will be able to perform a more desirable work as missionaries, and our people will be more self-sustaining.

I have received a very interesting

statement of affairs at our native station in Sierra Leone. A number are waiting for baptism, and the place of worship is regularly crowded. Had we men, and the blessing of God, we could vie with any denomination there. Baptism by immersion, seems so natural, so consonant with the New Testament, that natives of this country seem to favour it.

Our mission in Liberia is healthy, and that is all I can report. My church is using the pruning knife, but when we cut off one, another is joined on, so we keep our number. In some things I think there is improvement.

SIERRA LEONE.

Extract of a letter from Rev. J. J. Brown.

FREE TOWN, SIERRA LEONE, }
October 19th, 1857. }

Rev. Jas. B. Taylor:

DEAR BROTHER—I visited Waterloo on the 4th inst. Baptized seven members. One I cannot pass over without taking notice of; a woman, who could not speak a word in English, and who gave her experience through an interpreter. She spoke as if thoroughly imbued with the spirit of God. I really believe that she is a Christian, as there is no respect of person with God. The school is increasing daily. When I was there the number of scholars was forty.

LAGOS.

Letter from Rev. J. M. Harden.

LAGOS, October 5th, 1857.

Rev. Jas. B. Taylor:

MY VERY DEAR BROTHER—Your favour of the 6th of August is now before me. I am happy to be able to inform you that brother and sister Reid arrived here safely on the 20th, and landed on the 21st of September. I am sorry, however, to say that they lost some of

their goods, I know not how, or where, but not in Lagos. The road to Abbeokuta being shut up, it was necessary to write for canoes before I could send them up. They did not, therefore, leave Lagos until last Thursday, the 1st inst., and I suppose that they arrived at Abbeokuta yesterday, but I have not heard from them since they left. During their stay here I did everything in my power to make them comfortable, as they themselves will testify, and then sent them up to Abbeokuta as comfortably as I possibly could.

I have nothing of interest to write at present. The arrivals of the brethren, Cason and Reid, one after another, prevented me from going out in the town to preach, as my attention had to be directed to them. I have, however, preached regularly in the chapel to the few persons who assemble there to hear the Word of God. I was happy, yesterday, to see a few persons in the chapel who were never there before. They listened with marked attention, especially those who were heathen. But though I rejoice when I see the people listen with great attention, yet I have to mourn that the word, or seed, appears to fall on stony places, or by the way-side. I fear that the devil cometh quickly, and catcheth away the seed that is sown.

I had hoped ere this to be able to preach in the people's own language, but I have not yet succeeded, though I hope to do so soon. This language is far more difficult than I had supposed.

I do heartily beg the prayers of the churches of the "Southern Baptist Convention," in behalf of the poor heathen of Lagos, and also in behalf of myself, that I may be the happy instrument in the hands of God of doing much good among them.

Letter from Mrs. M. C. Reid.

LAGOS, WEST AFRICA, }
Sept. 29th, 1857. }

Dear Brother Taylor:

As Mr. Reid cannot write you by this mail, (he wrote you from Sierra Leone,) I will venture to improve the offered opportunity, and write you a few lines myself.

We left Sierra Leone on the 13th of September, at 11 o'clock, A. M. On Monday we saw land off our larboard side, and at a quarter past 4, P. M., we cast anchor off Monrovia. Mr. Reid went ashore in the mail-boat, saw Bro. Yates and some others, who informed him that they were then enjoying a season of revival in Bro. Day's church. Several persons had joined by experience, and some had been restored. There Mr. R. procured some coffee-plants, and brought me a flower, a withered one, however. It was a simple four o'clock, but it was clothed with attractions, being the first flower that I had seen that had been nurtured in that dark land.

Early on the following morning we were not a little surprised at seeing Bro. Cason, who, with his wife, had arrived that morning in the Candace.—We were glad to see him, and sad too, that it was under such circumstances. His wife's failing health demanded an immediate return to America. May the great Physician heal her, and spare her life many, many days, that she may labor for the Lord. She can work at home, if she cannot in Africa. Mrs. C.'s ill health is not attributable to the climate of this country. Bro. C. told us. He gave us very cheering accounts, indeed, of the health of the other missionaries, and told us that we "need have no fears, only be prudent." We left Monrovia at 10½ o'clock, A. M., of the same day, and reached Cape Coast Castle on the 18th of September. This is a very nice looking place, and seems as if it were a healthy location; but

Trust in the Lord.

the Captain of the *Ethiope* told us that it is the most unhealthy place on the coast.

On the night of the 18th of September, wishing to inhale the delicious sea breeze, I looked out of the port hole, and was astonished to see the waves studded with little dancing stars. The large waves dashed from the screw rolled back from our vessel's side like a burnished sea, glittering with gems; and while the pale, purplish rays blended through the agitated waters, the parted waves from the bow shot forth thousands of tiny golden arrows. The scene was inexpressibly beautiful. We saw an exhibition of this kind only two or three times during our whole passage from N. Y. to Lagos, each near the coast.

The coast, as far as we could see, from Sierra Leone to Cape Coast Castle, is broken, and in many places mountainous, while from there to this point, it is generally lower and less broken. The climate here is very peculiar. The atmosphere is quite damp. When we are very warm we cool in less time, far less, than we could in America. For this reason we have to exercise caution.

About half past 8 o'clock on the morning of the 19th of September, Accra was visible, quite distinctly. A long line of broken hills and narrow vales, formed the country east and north of Accra, as far as we could see. There are two places on the coast, within a short distance of each other, with the same name, save this, that one is partly English and partly Dutch—while the other, I believe, is wholly Dutch.

About 9 o'clock, P. M., of the same day, while our helm rolled back the sparkling waters, and the stars gleamed through the hazy sky, we moved on our pathless way.

O, Africa! mysterious land! trod by the dark feet of thy sable children,

while I look upon thy wild and lonely shore, I contrast it with the smiling and peaceful shores of our own loved America; and I must confess my heart saddens and the strong flood of feeling overflows its channels. But why grow sad? We walk by faith, not by sight; and walking thus, faith points, with holy hand, towards Heaven, re-assuring us that "He who sent thee has promised to sustain thee."

On Sunday afternoon, September 20, we came again in sight of land, and about 8, or very nearly 8 o'clock, P. M., the anchor was let go in the harbor at Lagos.

Here I must bid you adieu, as my paper gives out. Up to this time our health is very good. Mr. R. was a little sea-sick on the Steamer; I was quite well all the way from Sierra Leone.—Mr. R. unites with me in love to you, and all the friends, and "loved ones at home."

Yours, in Christian Love,
M. CANFIELD REID.

Letter from Rev. W. H. Clarke.

LAYE, Central Africa, }
Sept. 12th, 1857.

Rev. A. B. Taylor and A. M. Poindexter:

DEAR BRETHREN—It is my duty and privilege again to address you on the interests and state of our little mission. I pursue this course because I believe it to be the duty of every missionary thus to inform you, in order that you may the better understand our condition and prospects.

We have the unpleasant duty to record the return of Bro. Cason and wife, under circumstances peculiarly painful. They had just settled with us at Ogbomishaw, with prospects quite favorable to their peace and usefulness, when stern necessity demanded the taking of active steps for the safety and preservation of sister C. Bro. Cason seemed to regret exceedingly the course he was compelled to pursue, by this visitation of Providence. I need hardly say that

this event is painful and distracting. It seems we can scarcely make our little arrangements before we are forced to exclaim, "Man deviseth but God disposeth."

Bro. Trimble and myself are now at Ijaye, in consultation with Bros. Phillips and Priest, on the interests of the mission. Under all the circumstances, it has appeared to us very desirable that one of our number be stationed forthwith at Abeokuta. The losses we have sustained between Lagos and this place, in the way of theft and otherwise, leave us no alternative. In conformity with these views, we have stationed Bro. Priest at Abeokuta, who leaves this morning for that place.

Report of Rev. William H. Clarke.

IJAYE, Sep. 19, 1857.

July, September.

Dear Bro. Taylor,—The season again returns for us to make our quarterly reports. During the last quarter I have been engaged in preaching from house to house, and in prosecuting my Yoruba studies. I shall make no ado about what I am doing in this latter respect. When I have accomplished something, then I will notify you of the fact. The encouragement which I meet in preaching is just such as I have always had,—a disposition of the people to hear the word, and sometimes circumstances and occurrences quite encouraging. I believe we shall have good success, if we do our work—if we are in earnest. Are we in earnest? Do we really believe God will bless us, if we are faithful? I fear not.

VISIT TO IJAYE: APPLICANTS FOR BAPTISM.

I have to record another visit to Ijaye for the purpose of holding a meeting of the mission. The results you will learn from the minutes. During this quarter I have had two applicants for baptism, one I hope to baptise after a short trial. She is the wife of one of

our members, has hitherto been hard and indifferent; but about three months ago, she says, conviction seized her. I was well impressed with the artless way in which she expressed herself, in saying she repented in her heart, and wished to be baptized. I am myself ready to baptise her to-morrow. During the whole period of her husband's membership, she has never manifested any desire to join the church until now. This is in her favor, as it proves that she had no wish to deceive us. When she told me her state, the thought rushed spontaneously upon me that she was a changed woman. She had notified me previously of her desire to talk, in such a pleasing way, that I could but observe it. The other case is the young man, a school teacher, of whom I have made mention before. He is anxious to be baptized, and I as anxiously wish he could give me satisfaction sufficient to justify the step. I can speak this much in his favor, that his life for some time past, so far as I know, has been unexceptionable. I have but little doubt ere many months roll away, both these subjects will have been buried with Christ in baptism. There are one or two other cases of some interest, but do not, at this time, call for special notice.

PUBLIC SERVICES.

Our congregations at my own station generally crowd a room fourteen by eighteen full. Besides regular preaching, at both stations, twice on Sabbath, we have Sabbath school exercises, morning and evening, and religious exercises on Saturday evening. We labor under the disadvantage of not having a chapel, but this I shall remedy in the course of a few months.

In closing this report of my feeble and unworthy labors, I would earnestly entreat you, pray for us always, without ceasing, that God may make us sincerely meek and humble, and eminently useful. And may the grace of our Lord Jesus Christ be with us all,

through this life, to the Kingdom of our Father. Amen.

Affectionately yours,
WILLIAM H. CLARKE.

Report of Rev. A. D. Philips.

REPORT FOR THE QUARTER.

JAYE, Sept. 21st, 1857.

My report for this quarter will necessarily be short; because I have done nothing.

At the beginning of the quarter I was at Abbeokuta. On the 4th of July was taken sick, and lay there sick for twenty-two days, unable to get out of doors, fourteen of which I was confined to my bed, not being able even to raise myself in bed, or have my cloth changed. On the 2nd of August I started for this place, and reached here on the 6th. For several weeks after reaching home I was in bed most of the time, and confined entirely to the house and yard. I now feel pretty well, except pains in my hands, fingers, wrists and ankles. I hope when I am fully recovered all will pass off.

I have not attempted to preach but once on Sabbath since my return. The truth is, I have no comfortable place to preach. There has been no very regular services since I came home; Sabbath-school held only once. I feel greatly concerned at the way in which services have been neglected.

Letter from Rev. S. Y. Trimble.

OGBOMISHAW, YORUBA, }
Central Africa, Aug. 10, 1857. }

Dear Bro. Taylor:

We are very thankful for your fatherly admonitions and words of encouragement as contained in your communication of May 27th, which was received July 31st. We were truly glad to hear that you met with our brother from Tennessee at Louisville, for it was the first news from him since we left the States; also, that you met some of our brethren from Bethel Association, Ky.

We feel truly thankful that you had a pleasant time during the convention, and hope that every brother present went home with the determination to labor more faithfully for the honor of our God; and that the flame of love and zeal may continue to spread until every church shall be doing what they can. I sometimes think of what would be the result, were all our brethren and sisters united in heart and effort in advancing the glad tidings of salvation. I fancy that I can see the many systems of error giving way, and darkness receding before the rays of divine truth.

I have believed, ever since I thought much about our denomination, that if every Baptist would do what he has it in his power to do, the Christian world would be brought to see the truth, and that the world would soon acknowledge Jesus as their Saviour.

I often wish that our brethren could be with us here for one day, or even an hour, and walk with us through the town, or to the market, and sit down and hear the heathen contend for the truth of their religion, and listen to the Mahommedan, as he sets forth Mahommed as the great prophet of God, and asserts that all men will finally follow him. I believe that they would preach with more zeal—would pray oftener and more importunately—and would give willingly—gladly, more of their children and money to carry God's word to the benighted and superstitious of earth.

The more we see of these people, and the longer we live among them, the more we desire to live and labor with and for them. Our conviction increases, that God, some day, will have a great and zealous people in Africa—though that day may come many years after our labors are done. Though many of our brethren be faithless—though the time for God to favor this people, by blessing His word, and turning their hearts to Himself, be during our remnant of days, or many centuries after we may have been forgotten by men,

we will labor for it, we will pray for it, we will expect it.

As I said in my last, and you stated as your belief, the work of a missionary is well calculated to strengthen his faith. For he preaches and prays for months, and perhaps for years, without seeing any of the fruit of his labors. And were it not for faith in the power and promises of God, he would faint by the way. He must preach, expecting to see the fruit of his labors in eternity. We preach in our house—in the streets—in the market, and in the houses of the people on the Sabbath, and during the week, and expect God, in His own good time, to bless our labors in the salvation of many souls.

I have commenced visiting around in the people's houses, and preaching to all who will listen, and have been received very kindly. The people say that they are glad that I have come among them—that the Word of God is good—and that they will do what I tell them—but this promise is soon forgotten, or they have but little regard for what they say.

One of our old neighbors, who is a priest, told me last Sabbath, that the people might do as they pleased about worshipping God instead of Orisha or Shango, but if he were to forsake Shango now, he would kill him. How much I felt for him, for he is a kind old man, and I really believe that he and all the people fear Shango, who is their god of thunder and lightning. He was once king of the Yoruba kingdom, and was very cruel and savage. All the people feared him, so when he died, they said that in his wrath he set their houses on fire. And they make sacrifices to him of whatever the priest says will appease his wrath.

Some say that their fathers taught them to worship such things, and it is good. Others say that it is the best way they knew, before the white man came to their country. Many of them have already noticed the change in the

people since the missionary came among them. They say that, previous to his coming, the roads were watched by robbers; and that they had to go in large companies, and armed, to defend themselves; but now a man can travel alone unmolested. Formerly they were making war, and catching slaves, but now all are at peace. If the Mohammedans have not already felt the check they soon will, for many of them make a living by catching and selling slaves. There is one thing that makes against us. The people of Ilorin say that they worship God; and these people, at first, cannot make a distinction between their worship and ours.

Mrs. T. and myself are both quite well—have had no fever in two months, for which we feel very thankful to God. We both join in sending love to you and family—brother Poindexter and family, and all our brethren and sisters—and ask that you all pray daily for us, for we are unworthy of such a trust as God has committed to us.

Your brother in Christ,

S. Y. TRIMBLE.

The Commission.

RICHMOND, DECEMBER, 1857.

BROTHER AND SISTER CASON.

These missionaries are now in our city. They had just entered fairly upon their work in Africa, when they were reluctantly compelled to leave, by the state of sister Cason's health. It is gratifying, however, to be able to state, that the climate of Africa had no influence in producing this necessity. But her condition required medical aid which could not be had in the missionary field. We stated in the Journal, that exposures in a journey from Ijaye to Ogbomishaw, and a fall from a horse, may have somewhat injured her. So thought one of the missionaries. But neither brother C. nor his wife, thinks

that these circumstances affected her injuriously.

We understand that her physicians expect sister Cason to be restored to health, but that some months will elapse before she can safely visit her friends in the West. Brother Cason's health is very good. P.

TO OUR PATRONS.

While the number of subscribers to the Commission has considerably increased, yet we have not reached the point to which we hoped to carry the subscription. Hence we have quite a number of copies of the present volume still to dispose of. Owing to this, and to delay on the part of some of our subscribers in paying for it, the Commission is in want of funds. Brethren, please try to increase our circulation, and, if you have not done so, pay up. P.

DO YOU PRAY FOR THE HEATHEN?

We do not inquire whether, in general terms, you repeat the prayer that they may be given to Jesus for an inheritance, whether you *say*, while in your closet, or in the pulpit, "Thy kingdom come, thy will be done on earth as it is in heaven," but do you *pray* for the conversion of the heathen? We fear you do not; and shall state some of the reasons of this fear.

1st. There are *so few* christians who are willing to go into heathen lands, to preach the gospel to them. Now, we do not know but you are one who ought to go. If so, we feel assured you are not praying for them, or you would soon feel impelled by an irresistible desire to carry them the gospel. Or, if you are not under personal obligation to go, we can but think that God would regard your prayer, and stir up the heart of his people to the work if you were earnestly beseeching him to do so. It may be that you are a pastor, and if you were thus praying, would you not

urge upon your young members—yea, all the members of your churches, as you have never yet done, the claims of the poor benighted heathen? And is it not probable that, in blessing upon such prayer and labor, God would make you instrumental in sending out some of their number to preach Christ where he has not been named?

2. The contributions to this cause are so meager compared with the ability of the churches, and the demands of the work. We cannot believe that a christian will withhold his money, when needed, from any object for which he earnestly prays. Some pray, we think, for some give cheerfully, liberally.—But many, we fear, do not. How is it with you? Do your prayers and alms go together for the salvation of the heathen? Think a little. How much have you given this year for China and Africa? Have you made any sacrifice for them? Ah! we fear you do not pray for the heathen.

3. The money which we receive seems to come, in many cases, so grudgingly, and as the result of so many urgent appeals, that our fears are excited.—Surely, if the Lord's people had their hearts affected by the condition of those that sit in darkness, they would pour their treasures into the treasury until we should have to restrain them, as Moses the Jews at the building of the tabernacle. And are you not one of those who feel it hard to give? How then can you find it in your heart to pray?

4. We rarely ever *hear* you pray for the heathen. We hear you multiply petitions for yourself and family, for your church—your neighbors, your country,—but the poor heathen, alas, are hardly referred to, or their case is dismissed with a few hasty sentences. No, no, we do not hear you pray for the heathen. We fear you do not pray for them.

5. We think the work of the Lord would progress much more rapidly in

heathen lands, if christians were earnestly and unitedly praying for the salvation of the heathen. We have some success, enough to cheer our hearts and to encourage to more vigorous effort. Some are praying and God is answering their prayers. But if all were engaged in this behalf, we cannot doubt that his blessing would be more abundant. And we fear you are among the delinquents. O shall the cause of Christ be retarded, shall the souls of the heathen perish, through your neglect of prayer? Will you not pray, more and more fervently than you have ever done, for their salvation? Yea,

WILL YOU NOT PRAY FOR THE HEATHEN?

They need your prayers. They are ignorant, degraded, miserable. "Without God, and without hope."

They cannot pray for themselves.—They know not how to pray. They have no "throne of grace," no "Mediator," no "merciful and faithful high Priest."

They are hastening to the retributions of eternity. Soon their days will end. Shall they die in their sins? Will you not beseech our God to have mercy upon them? Think of eternity—an unblest eternity, and then say, will you not pray for them?

Jesus will be glorified by their salvation. They are a part of his "possession." Now under the dominion of the wicked one. Shall they not be rescued. But to this, in the economy of divine grace, prayer is necessary. O pray for them! P.

THE CLOSING YEAR.

Soon another annual period of our existence will have passed, never to return. With all its mercies and its sufferings, with all its joys and sorrows, with all its services for God and all its sins it will soon be gone!

What a solemn reflection that each passing moment, that every revolving year receives a character from our con-

duct that remains indelibly stamped upon it, and bears a record to the judgment seat which can never be obliterated. The past we cannot mend, but it may aid us to improve the future.—Would it not be well for each of us, to take a serious and prayerful review of the year? To call up in our minds the remembrance of our Father's mercies, the labors which we have been enabled to perform for Christ, and also the instances of want of fidelity and consecration which may have occurred?—Such a review would tend to make us grateful and humble, to excite a desire to live more for the glory of God, and lead to renewed prayer and effort in his cause.

We may soon enter upon another year. How shall it be commenced? How shall its days, as they glide along, find us employed? O, if we are conscious that during the present year, we have failed to consecrate ourselves, as we should have done, to the service of our Lord, let us repent, and determine that by the grace of God we will do so no more. P.

Other Missions.

TELOOGOOS.

AMERICAN BAPTIST MISSIONARY UNION.

Mr. Jewett writes from Nellore, Aug. 8, that he was to start on that day for Madras, partly for the sake of his health, and partly on account of the excited state of the country, arising out of the mutiny in India. Delhi was still in the power of the mutineers, and the fact gave courage to the Mohammedans throughout India. Mr. Jewett still cherished the hope that the sepoys in the Madras and Bombay presidencies would remain loyal, and that in that case the Mohammedans would fear to rise. Still apprehension was felt lest they might embrace the opportunity of the great Mohammedan festi-

val, of ten days, which was to commence Aug. 21st, for a general sweeping away of all foreigners. Judicious friends at Madras strongly advised the removal of Mr. Jewett thither as a measure of safety. Mr. and Mrs. Douglass, as it has been previously stated, are still there.

It is an unfavourable time for missionary work except in the department of schools, which will be carried forward chiefly by the native helpers.

SIAM.

Mr. Ashmore writes under date of July 21, that Mrs. Ashmore is no longer in immediate danger, and they have decided, at least for the present, not to leave Siam.

Mr. and Mrs. Smith were in the enjoyment of perfect health. Near the close of December last, they made a trip of a month in the gulf, stopping for consecutive days at various places on the coast for missionary labour. The occasion was pleasant and profitable. After the trip, Mrs. Smith's pupils returned to her, and had continued under instruction most of the time,—a few weeks only during the excessively hot weather being excepted. Mrs. S. writes in a cheerful and trusting tone, but urges the necessity of reinforcement. "Our motto," she says, "has ever been—'Never give up; hold on, struggle on, till success crowns your effort.' We retain the same motto here. And we desire to hold on, and to struggle on, and to struggle the more the more there is to oppose. I am happy to say, we seem at present independent of circumstances, except so far as providential events shall affect us. We have a comfortable home. In our own house, we dedicate one room to worship and school-room. And we feel grateful for so commodious a place of worship, though it is very humble,—so humble that a mere moiety saved from the cupola of some of the beautiful churches springing up in our

great cities at home, would more than cover its entire expense. We have simple habits, which enable us to restrict ourselves in our domestic comforts, so as to pay many expenses which appropriately belong to the mission.

"Extensive usefulness requires extended means. . . . The silver and gold are the Lord's, and the cattle on a thousand hills; and, in his own time, he will bring them into his treasury. We are to believe, to wait, to pray, to expect."—*Macedonian*.

THE WORK OF GRACE AT SAN-POH.

PRESBYTERIAN MISSIONS.

Extract from a letter of Rev. J. L. Nevius.

NINGPO, May 21, 1857.

I have just returned from a visit to an out-station in San-poh, where it was my privilege to admit seven persons to the communion of the church. As we hope this section of country will be one of growing interest, as a missionary field, a somewhat detailed account of the commencement and character of our operations there, may, perhaps, be read with pleasure, by those who rejoice in the success of the gospel, and despise not the day of small things.

SITUATION OF SAN-POH, AND CHARACTER OF ITS INHABITANTS.

The name San-poh, meaning *north of the hills*, is applied to an extensive plain lying between the range of hills which bound the Ningpo plain on the north and the Hangchow bay. The distance of the nearest point from Ningpo by a direct route is about twenty-five miles; the distance by the canal, which passes round the western extremity of the hills, is more than twice as great. This region is exceedingly fertile and populous, and is dotted over with a great many thriving villages, though it embraces no walled cities. It includes, however, ruins of two cities on the coast, which were, probably, deserted in former times on ac-

count of pirates, but are now partially re-occupied.

The people of this district are celebrated for their turbulent and lawless character. Many of them make fighting a business, and will sell their services for a few hundred cash, to any one who will hire them, though it may be to oppose his neighbour, or subserve the purposes of his private cupidity or revenge. They are distinguished from the people about Ningpo by their energy of character, and their superior courage and independence.

COMMENCEMENT AND CHARACTER OF MISSIONARY LABOURS IN THIS FIELD.

It was not natural to expect that a place of such inevitable notoriety would be among the first to witness the triumphs of the gospel, and draw towards it the sympathies and prayers of the church. It had been visited in years past, by different individuals of our number, but was not regarded as a particularly encouraging field for missionary labour. A year ago last fall, our "Church Mission" brethren, while engaged in itinerating there, met with a few individuals who seemed to evince a real desire to know the truth, and a state of preparedness for receiving the gospel. These circumstances led to special efforts, and the establishment of a little church in that neighbourhood, some notices of which have appeared in our periodicals.

Our operations in that region were commenced by Miss Aldersey, who, about six months ago, sent a Christian teacher, belonging to our church, in her employ, to spend alternate months in missionary labours in the village of Siao-gyiao-deo, which contains about two thousand inhabitants. Here he met with so much encouragement, that he was released from his engagements in Ningpo, to spend his time exclusively in efforts for the good of this people. As the religious interest increased, he was found unable to attend to all the

labours required at the station, and was continually assisted and relieved by other native Christians from Ningpo. The interest was at one time so great, that it was with difficulty that three persons could attend to the crowds that came to hear of the strange doctrines of the Cross. * * * The work was carried on entirely by natives, under the direction and careful supervision of the Mission. We purposely avoided visiting the place ourselves, for fear of drawing the minds of the people from the gospel to us, and also to avoid exciting the prejudice and opposition of the higher classes by our presence among them. By degrees the excitement subsided, and the zeal and prudence of the native Christians in their intercourse with the people, the knowledge of our real character and objects, and the conviction of the truth of our teachings, allayed prejudices and disarmed open opposition. * * * *

FIRST VISIT OF A FOREIGNER, AND ADMINISTRATION OF THE SACRAMENT.

I left for San-poh last week, Tuesday, with our assistant, Lu, it not being convenient for any other member of the mission to accompany me. We reached the place the next day about 9 P. M., and found the teacher, Zia, and the inquirers nearest the village engaged in the study of the Bible. To meet such a company, in such a place, and engaged in such exercises, was enough to fill the heart with grateful emotions. * * * *

After giving some account of his labours, the letter proceeds:

After consulting with the two assistants, Lu and Zia, who are ruling elders, it was determined that seven of the inquirers should be admitted to the communion of the Church. Sunday morning an unusually large number of persons assembled to attend the morning service. After we had addressed

them in turn for about two hours, some of them dispersed, and the ordinances of Baptism and the Lord's Supper were administered. The large room in which worship is conducted, which will contain about one hundred persons, was full, and the audience seem to be solemnly impressed by the exercises. It was a refreshing season to us all, and a day long to be remembered.—

The Foreign Missionary.

AFRICA.

METHODIST EPISCOPAL MISSIONS.

OUR MONROVIA ACADEMY IN LIBERIA.—The following passages are taken from the report made to us by the Rev. J. W. Horne, Principal of the Academy, of the semi-annual examination of the primary class, and refer only to the examination of the higher classes. Mr. Horne says, under date of July 24:

Wednesday, 10th, had been appointed for the examination of the scholars of the higher department. A goodly number of ladies and gentlemen favored us with their presence, among whom were the president and ex-president, Hons. F. Payne, D. B. Warner, and J. H. Chavers; Revs. J. S. Payne, S. H. Marshins, John Roberts, A. Herring, and E. F. Williams; Her Majesty's Consul, of Cambridge, England; and others.

The subject matter of the examination was, in Latin, the Reader, Cæsar, and two Books of Virgil. In Greek, the Reader and Greek Testament. In Geometry, solid and spherical, 7th to 10th book inclusive. In Algebra, to 9th section, Loomis. Natural Philosophy, Physiology, Governmental Instructor, Rhetoric, General History, Scripture Evidences, etc. In all these matters of study, the pupils were not only closely questioned, but, whenever it was admissible, as in the Algebra and Mathematics, problems and examples were given, at the will of the teacher, and were solved and demonstrated almost without a failure.

The late examination was, perhaps, the most pleasing and promising we have held. With a single exception, *all* the scholars did *passably*, many of them *creditably*, and a fewer number *admirably*. I have now no fear but that we shall be able to send forth from the school a number of well instructed young persons; and I pray God they may have that sobriety and earnestness of character which will further fit them to turn to good account the mental furnishing and ability they may have acquired. The number in attendance, on this department, during the half year, has been twenty seven.—*For. Missions.*

Rev. J. W. HORNE writes, under date of August 14th:

The hard times we have experienced and do experience, have been regarded by some of us as intimations of the Divine displeasure. Religion has been at a low ebb, and wordliness and pleasure have been at large. The ministers and missionaries in town, [Monrovia,] of all denominations, have been driven closer together. We have formed a weekly ministers' meeting, and our coming together has been blessed to our souls.

Sabbath Schools also, especially for natives in the families of citizens, have been opened in all the churches; and the town has been divided into sections, and visitors sent all over it to get the number of native youth and adults, and to urge the heads of houses to send the natives in their service to the house of God. We have held one public meeting touching this matter at the Presbyterian Church, and another is appointed for Sabbath evening at the Methodist Church. May God give his blessing to these efforts in Christ's cause!—*Id.*

CIVILIZATION OF AFRICA.—The advices by the African steamer *Gambia* state that an exploring expedition to the River Niger and its tributaries, in charge of Dr. Backie, R. N., left Briss

River for the Niger on the 10th July, all well. The expedition is composed of Kroomen, twenty-five natives of the country bordering on the Niger and Chadda, and fourteen Europeans. It is said to be the intention of Mr. McGregor Laird to form trading ports on the banks of the river for the collection of cotton, butter, and other products of the interior, provided the climate offers no insurmountable obstacles.—*Ib.*

GERMANY.

THE REV. DR. M'CLINTOCK was appointed chairman of the Committee on Foreign German Mission, at its first formation, January 21, 1850. Dr. Scott, then book agent, now Bishop Scott, was also on that committee. Our readers are aware that Dr. M'Clintock was appointed co-delegate with Bishop Simpson, by the General conference of 1856, to visit the Wesleyan Methodist Conference. He also accompanied the bishop to the *first* annual conference in our mission at Bremen, of which he gives the following account:

BREMEN, GERMANY, Sept. 7, 1857.

The First German Methodist Conference held under the presidency of a bishop, was opened on Saturday morning, September 5, in the Methodist Episcopal Church in Bremen.

Seven years ago I was in this city, and saw the beginning of the work which to-day assumed the full form and pressure of a Methodist organization. At that time the labors of the missionaries were confined to very narrow limits. In the city of Bremen service was held only in an upper room of the Krameramt-Haus, or Grocer's Hall. In a few years that have since elapsed, God has so blessed this movement, that Methodism may now be considered an established institution in Bremen, which is, perhaps, as good a place for the beginning of a work in Germany as could have been selected."

PROSPECTS AND STATISTICS.—The pres-

ent year will, I have little doubt, open a new era for our work in Germany, which has already advanced so rapidly, even beyond our most sanguine expectations, as the following gratifying statistics will show:

	Members.	Local Preachers.
Bremen	141	3
Oldenburg	92	2
Bremerhaven	58	1
South German Mission	279	1
Hamburg	14	
Zurich	40	
Lausanne	20	
Saxony	154	

Missionary Collections for the year, \$405 60.

Officers and Teachers in Sunday Schools, 109.

Sunday Scholars, 1,125.—*Ib.*

CHINA.

THE WESLEYANS AND THE GOVERNMENT.—In answer to a letter from the Mission House to the government of the country, Lord Clarendon was pleased to signify to the secretaries, that instructions had been given to Lord Elgin, the British plenipotentiary, lately appointed to China, to secure, as far as possible, religious liberty and protection to Christian missionaries there, both as it regards their life and their property. This included in a treaty which may be expected to be made with the Chinese authorities very shortly, may prove of supreme importance to missionary operations and successes in that part of the world in future years.

The Wesleyan Methodist Missions at Macao has yielded fruit, and the Rev. George Piercy gives the following account of the evidences of the genuine character, and of the methods pursued in order to the edification of the converts:

In regard to the life of God in the soul of man, we have the inspired maxim as an index, "By their fruits we shall know them." The application of this maxim is necessary in every land, but nowhere more so than

in China. Taking this then as a guide, what fruits do these Chinese Christians show? We can say, they have family prayer, they constantly read the Scriptures, both to their families and in private, portions of the sacred text are carefully committed to memory, together with the attentive perusal of tracts: then we can perceive a growing apprehension of the extent of Christian duty, and an increasingly active discharge of it; concern for the spiritual interests of those who know not the truth; also a growing appreciation of the public means of grace, diligent attention to the preached word, and public prayer. Such fruits spring from faith in Christ, and are, I conceive, the true results of his grace in their hearts. It is still true they are immature Christians, and we need not watch over them, and pray much for them.

Our attempts to build them up in the faith are the ordinary means which have succeeded so well everywhere when faithfully used, the preaching of God's word, and familiar exposition of its sacred truths. In this way I have lately expounded the Acts of the Apostles; chiefly with the view of showing the rapid progress of the Gospel in these early days, with the earnest simplicity of character manifested by all these primitive Christians. Frequent catechetical exercises are mixed with these expositions, and these enable us to mark the amount of interest taken by all who hear the word.—*Id.*

SWEDEN.

"GOOD NEWS FROM A FAR COUNTRY."—We have received information from Brother Lindalius, a converted seaman, who went out from the Bethel Ship as a missionary to *Gothland*, and the pleasure of the Lord is prospering in his hand. So remarkably is the work advancing that the ancient saying is revived: "Their rock is not as our rock, our enemies themselves being judges."

Brother Lindalius was sent out under the patronage of the American Seamen's Friend Society.—*Id.*

THE SWEDISH REGENCY.—The "Norwegian Storting" has unanimously adopted the proposition of the government, for the appointment of the prince royal as regent.—*Id.*

MISCELLANY.

"I AM SAVED! I AM SAVED!"—What a blessed thing it is to be able to say, "I am saved!" My dear young readers, are you saved? Can you say, with a joyful, believing heart, "Christ has saved me?" But whose words are these? who is it that says "I am saved! I am saved?" O, this blessed news has come a long, long way, even from dark cannibal Fejee, which Satan has so long held in his firm grasp. Christ saves these with a full, free, and entire salvation. A Fejee woman, at Bau, a relation of king Thakombau, was very ill. One morning she thought she was dying, and she sent for Mr. Waterhouse, the missionary, to come and see her. When he went to her, she caught hold of his hand, and kissed it; and then said, "See the fruit of your labors! I am saved! I feared death till very lately; but now the grave is sweet. I long to die. See, there is my blessed Saviour! there, the marks of the spear and of the nails! God is love. I cannot feel my bodily pain; for my joy is excessive. I am saved. Hear it, Mr. Waterhouse; hear it, my friends; I am saved! I am going to Heaven. I speak the words of truth. I am saved. I am going to Heaven, to drink of the water of life; and I shall then never thirst again. I am going to eat of the bread of life, of which you preach. Thanks, thanks to you, messengers of peace! O, what a 'great salvation!' I am saved! I am saved!"

Well might she say, "O, what a great salvation!" Her neighbors, who crowded round, had listened with wonder to what she said; she thought perhaps they might think she was not in her right senses; she told them she was not delirious, that she knew them all.

"Have patience with Bau, and with Bau people," she said to Mr. Water-

house; "true, they tell lies of you, and cannot understand your motives; but have patience, and bear with them."

Some of the Bau people have behaved very badly to Mr. Waterhouse, and he has had great patience with them; and surely his patience will not fail now, when he has so much to encourage him; for in the very same letter in which he tells about this woman, he says:

"The number of converts in this district during the past year will probably exceed twenty thousand."

The Fejee woman thought she was just then going to heaven, to be with her Saviour; but she was spared a little longer. Mr. Waterhouse says:

"I felt she would be much safer in Heaven than in Fejee; yet I could not but think how desirable it was that such a witness should be spared for the good of her neighbors. Her earnestness was very affecting; she seemed as though she wished to do all the good she could in the few moments that were left her. We engaged in earnest prayer to God to do as seemeth good in his sight, and left the issue in his hands."—*Juv. Wes. Offering.*

NEARER TO THEE.

Nearer, my God, to thee—
Nearer to thee,
E'en though it be a cross
That raiseth me;
Still, all my song shall be,
Nearer, my God, to thee—
Nearer to thee.

Though, like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to thee—
Nearer to thee.

There let the way appear
Steps unto heaven;
All that thou sendest me
In mercy given:
Angels to beckon me
Nearer, my God, to thee—
Nearer to thee.

Then with my waking thoughts
Bright with thy praise,
Out of my stony griefs
Bethel I'll raise;

So by my woes to be
Nearer, my God, to thee—
Nearer to thee.

Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upward I fly:
Still, all my song shall be
Nearer, my God, to thee—
Nearer to thee.

Sarah F. Adams.

NEWSPAPERS.—The number of newspapers in several parts of the world is supposed to be as follows: In Africa, 14; Austria, 10; Spain, 24; Portugal, 26; Belgium, 65; Denmark, 85; Russia and Poland, 60; Germanic States, 320; Great Britain and Ireland, 500; United States of America, 1800—or nearly twice as many in this country as in all the other countries.

FLOWERS AND WEEDS.—A lady asked her gardener why the weeds always outgrew and covered the flowers.

"Madame," answered he, "the soil is mother to the weeds, but only step-mother to the flowers."

A MOTHER'S SMILE.—There is the smile of a mother. Is there anything like it in the world? How unbounded is a mother's love! what matchless affection! As she gently presses her darling to her bosom, what a thrilling sensation of delight gathers around her heart! Her eyes are bent with maternal tenderness upon his brow.

"With pleasant voice, and playful wiles,
How smiles she when her baby smiles."

From the American Messenger.

HIS HEAD WAS CROWNED WITH THORNS.—Little Mary was sick, and felt that she must die; but she was the child of many prayers, and trusting in Jesus, was willing to go to that "happy land, far, far away." With a sad heart, and weeping eyes, her mother watched over her darling child. One day the little one said to her:

"Mother, when I'm dead, and am put in my little coffin, don't put any roses round my head."

"Why not, my darling child?" asked the tender mother.

"Because," said the child, "they crowned my Saviour's head with thorns."

When this story was told to the poet Montgomery, he perpetuated the memory of it in these simple stanzas:

"Mamma," a little maiden said,
Almost with her expiring sigh,
"Put no sweet roses round my head,
When in my coffin dress I lie."

"Why not, my dear?" the mother cried;

What flower so well a corpse adorns?"
"Mamma," the innocent replied,
"They crowned my Saviour's head
with thorns."

J. E.

BE LENIENT TO THE LIVING.—If we were half as lenient to the living as we are to the dead, how much happier might we render them, and from how much vain and bitter remorse might we be spared, when the grave—"the all atoning grave," has closed over them.

GOOD MEN.—Good men are human suns! They brighten and warm wherever they pass. They are not often sung by poets when they die; but the hearts they heal and their own conscience are their reward.

ONE eminent in learning said that such as would excel in arts, must excel in industry.

BOOK NOTICES.

THE SAINT AND HIS SAVIOUR; or, the Progress of the Soul in the Knowledge of Jesus. By the Rev. C. H. Spurgeon. "Christ in all." Col. iii. 2. New York. Sheldon, Blakeman & Co.

This is a work of no ordinary interest. It is evident that the author has a deep personal experience of the need and the fulness and power of Christ. If we had nothing to judge from but the pages of this book we should never have imagined that the writer could have said, "Writing is to me the work of a slave. It is poor drudgery to sit still and groan for thoughts and words without succeeding in obtaining them." That "it is a delight, a joy, a rapture" to him "to talk out" his thoughts in

words that flash upon the mind at the instant when they are required, we can well believe; and we should from these pages have concluded that it was a nearly equal happiness to him to transfer them to the written page.

The author states that he was impelled by a sense of duty to the completion of the work. Its readers will conclude that in doing so, he acted wisely and well. We trust that it will be widely circulated.

FAST-DAY SERVICE, held at the Crystal Palace, Sydenham, on Wednesday, October 7th, 1857. By Rev. C. H. Spurgeon, &c. New York. Sheldon, Blakeman & Co.

Here we have the "Invocation Hymn, Exposition, Prayer, Sermon, Chorus," &c., of the service held by Spurgeon, on the occasion of the national fast and prayer for the restoration of tranquillity to India. The pamphlet serves, in a measure, to gratify curiosity as to the methods of conducting worship in England, but as to the "Exposition" and "Sermon," they strike us more favorably than any thing we have seen from the author. Intellectually and spiritually, they are weak compared with his other sermon, and there is a laudation of Britain and a vindictiveness towards the Indian insurgents which we regret to see.

For these works we are indebted to the publishers. They may be had of Messrs. Wortham & Cotterell of this city. P.

THE APOSTLE PAUL AS A PREACHER.—A Sermon preached at the University of Virginia, May 31, 1857. By Rev. John A. Broadus, Chaplain. Published by request. Richmond: C. H. Wynne, Printer.

We have received from the author a copy of the Sermon, and though we have not had time to read it as attentively as it deserves, yet from a cursory perusal, we can unhesitatingly commend it as characterized by justness of thought, perspicuity and 'chastity' of style, a happy grouping of topics, and evangelical sentiments. P.

Southern Literary Messenger, for December. We again commend this valuable periodical to the patronage of our readers. Price, \$3 per annum. Address Macfarlane, Fergusson & Co., Richmond, Virginia.

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